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SMYTH LECTURERS.

B. B. WARFIELD, D. D., LL. D., Princeton Theol. Sem.,
1917-18.

F. L. PATTON, D. D., LL. D., Bermuda Island, 1918-19.

COLUMBIA SEMINARY AND MISSIONS.

The study of missions has always been to the front at Columbia Seminary. Two of its professors gave themselves to the work of missions for the colored race. The gifted Dr. Charles Colcock Jones, twice professor of History in the Seminary, left the institution twice in order that he might be a missionary to the negro. He was afterward the distinguished Secretary of Home Missions of the undivided Presbyterian Church. The other professor, Dr. John L. Girardeau, was the greatest preacher to the colored race that our country has had in it, and the only reason why the Seminary secured his services was, that the war frustrated his life program and left him no option except to enter upon other work, and so he became the successor of Thornwell in the Theological Seminary in the chair of Theology.

One of the professors, Dr. John B. Adger, was for many years a missionary in Syria. The present Professor of Missions, Dr. Reavis, was Secretary of Foreign Missions for a term of years. He is now on his way to the Orient, representing the Seminary, to study missions in the far East, in order to equip himself for the better discharge of his duties in the institution. He has already visited Africa and has a first-hand acquaintance with the work there.

The first class in the Seminary had one-half of its number to offer themselves for missionary service; among them was the greatest missionary that the Presbyterian Church of the South has ever had, Dr. J. Leighton Wilson, for twenty years missionary in Africa; and for a longer period Secretary of Foreign Missions, first of the Undivided Church and afterwards of the Presbyterian Church south. Speaking at the Semi-Centennial of Columbia Seminary, Dr. Wilson said: "This Seminary has always been pervaded by a deep and earnest missionary spirit. Her

professors, so far as we are aware, without a single exception, have always felt a deep interest in this great cause. One of them was himself a foreign missionary for many years, and it was his constant aim, while a professor, to promote a missionary spirit in the hearts of the young men under his care. We must be allowed to make special mention of his interest in this cause, whose semi-centennial we today celebrate. The speaker feels that it is due to himself, as well as to this venerable father, to give utterance to the feelings of profound gratitude which he has always felt towards him, for the kind interest he took in him when inquiring about the path of duty; for the wise counsel he gave to him when he knew as yet nothing of the trials and perils of the missionary life; and especially for the heartfelt prayers that he offered up to God that his young servant might be guided into the path of duty. If the speaker ever knew what consecration to God meant, it was while he and this venerable father were kneeling in prayer in the foundation room of the Seminary building. To his memory, even in the deepest wilds of Africa, the southwest corner room has always been a place of peculiar sanctity."

It is interesting to know that Dr. Reavis' classroom is that very same southwest corner room where Doctors Wilson and Adger prayed more than four score years ago. It is believed that the visit of Dr. Reavis to the Orient will result in large profit to the Seminary and increased usefulness to its earnest and devoted professor.

THE BEGINNINGS OF COLUMBIA SEMINARY AND MOUNT ZION COLLEGE.

Columbia Seminary has always been modest in its claims. While the organic life of the institution as such dates from 1828, it had a predecessor with which the thread of continuity was virtually sustained. Mount Zion College was incorporated in 1787, its first President

being the Rev. Thomas Harris McCaule, whose purpose was to erect his institution into a college upon the plan of the College of New Jersey, at Princeton. Associated with him were Mr. Samuel W. Young and William C. Davis; and in 1785 and '86 the students numbered from sixty to eighty.

The Presbyterian worship of the town of Winnsboro was held in the College. The Rev. Mr. McCaule, like Dr. Hoge, at Hampden-Sidney, taught Theology in preparation for the Gospel Ministry. Quite a number of young ministers were ordained after graduating at the College. William C. Davis and Robert McCulloch in 1786; James White Stephenson in 1787; Humphrey Hunter and James Wallis in 1788; Samuel W. Yongue, Joseph Howe and David E. Dunlap in 1791; Robert B. Walker, William Montgomery and John Foster in 1791; William G. Rosborough in 1793; and John Couser in 1794.

It will be seen that this institution was doing the virtual work of a Theological Seminary for the Presbyterian Church and, of course, "fulfilling the fondest wishes of its founders," in the words of Dr. George Howe, the Historian of the Presbyterian Church in South Carolina.

When, in 1817, the Synods of South Carolina and Georgia decided to found a distinctively Theological school, Mount Zion requested to be adopted as the foundation of that school, and the trustees of Mount Zion College in Winnsboro made overtures for the location of the Seminary there repeatedly, until its location was finally definitely settled in Columbia in 1829. The real beginning of the Columbia Theological Seminary, therefore, dates back to 1787, when Mount Zion College was incorporated and when Thomas Harris McCaule, its first President, trained so many young men for the Presbyterian ministry, who labored in this and other sections of the Church.

It was a disaster that Mount Zion College was allowed to go out of existence, and its service to the Presbyterian

Church is well-nigh forgotten, and its very name sounds strange and unfamiliar, even to Presbyterian historical students of today.

THE STORY OF OUR CHAPEL.

The two oldest buildings upon the campus of Columbia Theological Seminary are the central Administration Building and the Chapel. The central building was erected in 1804, by Mr. Ainsley Hall, an English gentleman of large means.

The story told by relatives in Columbia is that his attractive, young wife was not satisfied with the residence opposite the Seminary, now the College for Women, and that her husband erected for her the handsomer structure which now constitutes the Administration Building of Columbia Seminary. The architect was the distinguished Mills, who built the Asylum in Columbia, and the two buildings already named, and afterwards became famous as one of the architects of the National Capitol at Washington.

The Chapel was erected at the same time and by the same architect, and was designed as a stable. It has the same marks of Mills' genius, which characterize the dwelling house. For twenty-six years it served the purpose for which it was erected. In 1830 the Columbia Seminary was moved from Georgia, where it was originally founded, to Columbia, and occupied within a year its present site. The stable, designed by Mills, was converted into a Chapel, and has been used for purposes of Seminary worship for eighty-eight years.

When Mr. Woodrow Wilson, President of the United States, a year or so ago, visited Columbia and the Theological Seminary, he asked to be shown the Chapel, and after entering it he said, "This is comparatively a humble place, but the best speaking that I ever heard in my life, I heard within these walls." And then he called the

names of the great ecclesiastical leaders and teachers whom he had heard speak there: Plumer, Adger, Wilson, Howe, Woodrow, Girardeau. He was too young to have heard the equally great leaders and teachers of the preceding generation: Thornwell, Palmer, Leland, Jones, Goulding.

Some historic events have taken place within the walls of the Chapel. The Constitution of the Presbyterian Church of the United States was written by Doctors Thornwell and Adger (largely by the latter), and was adopted by a committee which met in the same little Chapel. There is no building standing now in the Southern States that has so many historic associations connected with it.

And yet it has served its day. The Seminary, last year, had sixty-four students, and when the war closes will doubtless have larger numbers. It is too small to serve as an adequate hall for the public exercises of the Seminary. It would be a good thing if the Institution had a hall that could be used for a demonstration Sunday School; manned and officered by Seminary professors and students. Some beneficent and wise friend ought to send the Seminary at once a sum which will enable it to enlarge its Chapel so that it would be a fitting plant for all of the uses mentioned. The building ought not to be torn down or destroyed, but it could be used as a base upon which additions could be made that would render the Chapel attractive and dignified and useful.

THE SEMINARY AND STUDENTS.

It is likely that every Theological Seminary in America will have fewer students next year than this in view of the fact that many candidates for the ministry have gone into the Army and Navy. Our General Assembly, at Durant, Oklahoma, in order to meet this situation, adopted the following resolutions:

“First, That the Executive Committee, through carefully planned and sustained efforts, see that all the youth of the Church are brought face to face with the problem of their life’s work, so that they may be able more clearly to discern God’s plan for their lives. In order to accomplish this much desired end the Executive Committee is permitted to call into co-operation other agencies of the General Assembly, Synods, Presbyteries and Churches. To this end larger use shall be made of sermons, addresses and literature in Churches, Sunday Schools, high schools, colleges and universities.”

Also, “That our Executive Committee be directed to undertake among our soldiers in cantonments, a campaign of education, seeking to enlist students for the Gospel ministry, in order that their minds may be turned definitely to this work during their service, and upon their discharge. That our Executive Committee invite the co-operation of the Army Y. M. C. A., and the Churches of the Reformed Faith in America, in such a campaign.”

Also, “That we urge, in accordance with the recommendation of our President and those that are best acquainted with the needs of the times, both in the Church and State, the young men in our colleges and seminaries to complete their courses of study in order that they may render to their country and to the Church the most efficient service possible, remembering that the statute still holds ‘that they that tarry by the stuff’ are worthy of equal honor with those who go to the front.”

These recommendations are certainly worthy of the careful consideration of all our ministers, elders, people, and also of our Church Courts.

VACATION ACTIVITIES OF COLUMBIA PROFESSORS.

Dr. W. M. McPheeters is spending the summer at Hendersonville, N. C., and is prosecuting, as Field Secretary, the work of securing the endowment of the Hebrew Instructorship in the Columbia Theological Seminary. It is believed that he will bring to a successful issue the plan upon which he is engaged.

Dr. Henry Alexander White is spending the summer at Burghwestra, Glouster, Virginia. As usual, he has the preparation of a book in hand, and is still further to enrich the Church by publication, at a later date.

Dr. R. C. Reed, after lecturing at the Mississippi Summer Assembly, at Jackson, for some time, is at home in Columbia, S. C., but will preach and supply Churches later in the summer.

Dr. J. O. Reavis is upon the high seas on his way to the Orient, engaged in missionary visitation and study, preparing for more useful ministry in the Seminary as Professor of Missions.

Prof. E. D. Kerr is supplying the Newberry Church, of which he is pastor.

The President of the Institution expects to spend the summer in Columbia and in his office attending to the duties of his position and planning for larger work by the Seminary in various ways.

The students, without exception, all have work, and many more positions were available than could be supplied.

SEMINARY LECTURES FOR 1918-19.

The Seminary congratulates itself that it is so fortunate to have for Smyth Lecturer for the coming year the Rev. Francis L. Patton, D. D., ex-President of Princeton University, and also of Princeton Theological Seminary, and, perhaps, the leading Theologian of the Presbyterian Church in the world.

His topic will be "Christianity and the Modern Man," treated under the following heads:

1. The Philosophical Presuppositions of Christianity.
2. The Historical Date of Christianity.
3. The Redemptive Aim of Christianity.
4. The Apologetic Basis of Christianity.
5. The Fundamental Concepts of Christianity.

These lectures will be delivered, beginning October 15th. Dr. Patton combines the popular and the speculative in the very highest degree. His lectures are always heard with intense interest by large audiences. It is expected that the announcement of these lectures will draw quite a large number of ministers to Columbia and to the Seminary to hear them at the dates mentioned. Dr. Patton announces that he expects to publish these lectures shortly after their deliverance in accordance with the terms of the Smyth Foundation.

